

# THE · ALL SEEING EYE

Being a Monthly Magazine  
which is published in Los-  
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th day of every month

edited by

Manly P. Hall  
and

devoted to the Search for the  
Fundamental Verities Exist-  
ing in the Educational  
Systems · Religions  
and Philosophies  
of All Ages

J U L Y  
MCMXXVII

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# THE ALL-SEEING EYE

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**THE HALL PUBLISHING COMPANY,**  
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DEVOTED TO THE SEARCH FOR THE  
FUNDAMENTAL VERITIES EXIST-  
ING IN THE EDUCATIONAL  
SYSTEMS, RELIGIONS,  
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OF ALL AGES

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### Special Notice to San Francisco and Bay Cities

Mrs. Maud F. Galigher will be at the Stewart Hotel in San Francisco for several days and will be pleased to answer all inquiries relative to "The Encyclopedic Outline of Masonic, Hermetic and Rosicrucian Symbolical Philosophy."



# Do You Know?

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*That* punctuation marks were first used about 250 B. C. by Aristophanes of Alexandria.

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*That* the original brazen serpent which Moses raised in the wilderness is supposed to be in the Church of St. Ambrose, at Milan!

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*That* when pins were invented in the 14th century the maker was only permitted to sell them on the first and second day of each January.

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*That* there is a newspaper in China that has been issued regularly for nearly one thousand years. It was originally printed from hand-carved wooden blocks.

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*That* one of the first and most important Christian hymns was composed by the pagan Emperor Hadrian. The hymn was later paraphrased by Alexander Pope.

---

*That* the horseshoe became a symbol of good luck because it resembled in shape the metallic halos or glories which were so often placed behind the heads of saints.

---

*That* the little child whom Jesus called unto him, as related in the second verse of the eighteenth chapter of St. Matthew, was Ignatius, Bishop and martyr of Antioch, according to existing tradition.

---

*That* the word "bedlam," which is popularly interpreted to mean confusion and uproar, was a corruption of the word "Bethlehem," a name given to one of the first insane asylums in London.

---

*That* Giles de Laval Marshal de Retz, who was born in France about 1396 was the original Bluebeard. The partially destroyed bodies of forty-six victims were found in his castle at the time of his arrest. He had given himself to the practice of black magic.

# he EDITOR'S BRIEFS

## *Smashing Shams*

Strange letters come in the early mail. We received one yesterday from a gentleman who took issue with us on a number of subjects, declaring—among other things—that our Sunday morning sermon, “The Platonic Solution of the Riddle of Life,” was devoid of spirituality and comparatively meaningless to him.

We fully realize that to a mind unfamiliar with our platform, many of our statements might have sounded like heresy of the most dangerous type, especially since this was the first time the gentleman had ever attended one of our lectures.

This friend disputed our right to question the authenticity or inspired source of any of the scriptural writings, evidently overlooking such infamous proceedings as those which took place at the Council of Nicæa, through which no book—however sacred—could have passed intact.

Our correspondent also evidently has not traced the origins of religious faiths or studied their growth and unfoldment through all the generations of the past. Like millions of others, he has accepted as literal truth statements which cannot fail to mislead unless their inner meanings be accurately interpreted.

Investigation has proved beyond any reasonable doubt that the scriptural writings of nearly all nations have been tampered with and their true meanings distorted. Though it may shock our correspondent, we affirm that the opening chapters of the book of Genesis are not only inadequately translated but the text is hopelessly disfigured and the order of the verses and chapters inextricably mixed. If he does not wish to take our word for this, we would recommend that he consult any authority on archaic Hebrew, who will tell him that if he beheld an accurate translation of the document it would be unrecognizable. It will probably be impossible ever to restore completely the original meanings of such books as Genesis and Revelation, but no one acquainted with ancient languages and the idiosyncrasies of the early priestcrafts can rationally accept as infallible the existing versions of the various sacred books.

We have been accused of being unchristian in our attitude toward religion; in fact, an eminent local divine once declined to debate the evolution problem with us on the ground that we were not a Christian. Since our opinions when first heard may appear rather “heathenish,” we shall take this opportunity to define our true position in this matter.

We believe in Christianity but we can never be made to accept the false doctrines now palmed off as fundamental elements in Christianity. There is no sacred book which today possesses sufficient authority to convince us of the existence of the orthodox hell. We can never be convinced that the damnation of any creature is possible in a universe ruled over by a beneficent Father, nor has it ever seemed reasonable to us that any individual should



lose his soul because he was not baptized or that his soul could be saved by joining any church.

Centuries before the Christian Era, Gautama Buddha tore the veil from the Brahmin temple and preached a doctrine which emancipated the *Sudras* (slaves). The holy man with the yellow robe hurled his thunderbolts at the institution of caste, declaring that the Creator of the universe had intended all men to see the light of truth and to live in the luminance of hope. In Greece Pythagoras initiated his own slaves, who then became famous exponents of his philosophy.

Five hundred years later a lowly Syrian, son of a carpenter, overturned the caste system of the Jews and brought down upon his head the wrath of those who had long maintained themselves upon the ignorance of their fellow men.

There are two kinds of people in the world seeking for wisdom. The first desire to know that they may be greater than their brothers and use this superiority for the attainment of personal ends. The second desire to know that they may disseminate this knowledge and thus supply all men with the key to self-emancipation.

Sometime in the infancy of humanity those who sought to enslave mankind so that they could make of human creatures beasts of burden forged chains of fear to shackle minds and bodies. Thus came into being that man-made demon *Superstition* which transformed God's beautiful universe into a hellish phantasmagoria.

Down through the ages selfish persons discovered that they could control the lives of the ignorant and materially profit thereby by peopling the elements with imps and goblins or by threatening damnation to those untutored souls who did not realize that God, being all of creation, could not consistently permit parts of Himself to roast on some infernal grate!

With malice aforethought man fashioned a devil in his own image and gave it the name and appearance of the leading deity in the pantheon of some rival cult. Christianity, for example, realizing that Pan was the most universally revered of the Greek deities, metamorphosed him—horns and hoofs—into the lord of *Pandemonium*. Under the character of Satan it also ridiculed the pagan Saturn, and the Jews after their return from the Captivity fabricated Beelzebub to show their scorn for the leading deity of the Babylonians. So much for the geniture of the devil! He is anybody's concept of God except our own.

Devil-worship usurped the position once occupied by religion. Man no longer served God so much for the sake of good as through fear of evil. Places of worship became havens of refuge where benighted souls huddled together, fearing to sally forth lest they be swallowed up by the yawning jaws of perdition. Otherwise intelligent persons shuddered at the sight of their own shadows, believing that green-eyed, fork-tailed monsters, with the wings of bats and the feet of roosters, lurked in every dark corner ready to snatch away their immortal souls if their words or thoughts smacked of heresy.

Let us consider those things regarded as heresy. For some it was heresy to cook on Sunday; for others to laugh on the Sabbath day. To question the orthodox interpretations of the sacred writings was to insure eternal damnation; to doubt the efficacy of dogma was to earn a brimstone pit. In fact, to think at all was sufficient provocation to consign the thinker to excruciating torture through all the uncounted aeons of the hereafter.

We believe that the *love* of God is the foundation of religion; we do not believe that the *fear* of God is the beginning of wisdom. The inconsistent, irascible, intolerant, merciless, belligerent, anthropomorphic Deity—created by the crafty and venerated by the foolish—exists nowhere save in superstition-ridden minds.

Let us go back and consider the original teachings of the great World Emancipators—those who have brought to humanity a message of liberation from the servitude of superstition and intolerance. In every case you will find simple and direct moral or philosophical codes, without cults, creeds, dogma or sham. Take, for example, the lofty idealism of Buddha, a natural philosopher, whose simple tenets brought hope and freedom to the burdened slaves of India. He taught neither of gods nor of devils, but one branch of his church today has nearly 80,000 deities, most of whom are demons. With a few exceptions, the exalted and divinely beautiful faith which he established is now the hotbed of degrading superstitions.

Living in the 20th century, we may flatter ourselves with the thought that we are free from the mummeries of the ancient and medieval worlds. If we indulge ourselves in such Pharisaical boasting, we are due for a rude awakening, for the entire fabric of our religious systems—both Christian and so-called heathen—is permeated with superstition. There is a good reason why religion is losing its hold upon the minds of this generation: the educated faculties of the modern thinker no longer will permit him either to worship a Deity whose moral character is inferior to his own or to fear a devil of whose existence there is no possible evidence.

It is difficult to realize the hold which fear and superstition still retain upon the minds of the race. The entire structure of modern religious thought is erected upon the foundation of superstition and, being founded upon the shifting sand of unreality, that structure must eventually topple and fall into cosmic oblivion.

A great number of people are looking forward to the coming of another World Teacher—that intellect or group of intellects who will deliver the keynote to the next era of progress. The question has been asked many times, “What will be the dominant note of the next great message to mankind?”

We can only judge the future by the past. Looking back over the annals of history, it is notable that the great World Teachers have attained their ends by a process of elimination. In each case they tore down some false and unnatural impediment to the onward march of truth. They struck at great world attitudes and delivered man from the false creations of his own mind; for man needs not to be delivered from evil but from his own false mental concepts of evil.

**MAN IS SAVED WHEN HE IS DELIVERED FROM BOND-  
AGE TO HIS OWN NOTIONS!**

For thousands of years the caste system paralyzed progress, and by its elimination mankind was brought out of the darkness of an institution that had outlived its usefulness. Since the dawn of time man has been oppressed by fear and superstition, and we believe that the next great Teacher will direct the smashing hammer blows of his divinely-given power against the most subtle, the most terrible, and the most paralyzing influence in the world today—the fear of the unknown.

There will come a voice crying in the wilderness, “God is good; life is eternal. In all the world what is there to fear?” This messenger will



tell humanity that the great system of theology is a lifeless, meaningless superstition—a fabric venerated for ages but in reality the substance of a dream. This messenger will show man that the universe is supremely good, that the unknown Fabricator of it is supremely wise, and that all things are combining together to work for the ultimate good of the whole.

Let us analyze some of the superstitions that must be destroyed before religion can grow to perfect flower and fruitage.

(1) The first superstition is the belief that man is capable of making up the mind of God. No man can say whether God be one, three, five, seven, or a multitude; nor is God's immutable nature changed by any man-made conclusion regarding Its number. "I AM THAT I AM," saith the Lord. "He is what I make him," says man. But the Deity remains unmoved and unchanged by all these things. Furthermore, God has delegated to no man the prerogative of damning in Its name the greatest or the least thing in the universe. No man has more *pull* with God than another nor is God closer to one man than to another. The man does not live who has seen the full magnitude of the Deity. God is not a man nor made in the image of a man, and all theories concerning God's appearance are mere notions. God is the eternal Principle of Good, the active power of the universe, impersonal and eternal. It bows to no man, favors no man above another, and forgives no man more than another. Being in equal proximity to all creation, It needs no mediator between Itself and humanity, for It is humanity, and no man needs to beg audience with that power which is in reality himself.

(2) The second superstition is the belief that God is sectarian in Its religious viewpoints. No place of worship exists that is big enough to include It or small enough to exclude It. To God there is neither Jew nor Gentile, Christian nor heathen. Such preferential distinctions are as inconceivable as would be the controversy of the cells of the human body over a place of worship. All churches—if they be true to the principles of Universal Truth—are churches of God; and all churches which deviate from Universal Truth cease to represent it in the world. We take note of the "heathen," failing to realize that the Spirit of God is omnipresent in every stone or piece of clay that enters into the construction of our buildings. As everything that exists is God, the only real heathen is he who does not realize that God is universal and no respecter of persons.

(3) The third superstition is the invention of *heaven* and *hell*. "Where does man go when he dies?" is the question. Wherever it be, it is in God's universe; therefore in God Itself. The belief in a power of evil and its ability to control the universe is founded upon nothingness. There is no place for *hell* in the nature of the Supreme One; he who believes in *hell* and a *devil* blasphemes his God.

It was Buddha who said, "If God does not prevent evil, He is not good; and if He cannot prevent evil, He is not God." Against this argument nothing can prevail; from this logic there is no appeal.

We are not attacking religion nor do we discredit the faith of any man—we are attacking those shams and superstitions which have crept into the faiths of mankind and made them unworthy representatives of God in the world. We believe that the major part of the structures of modern religions is not only useless in the spiritual evolution of the race but also widely at variance with the tenets of their founders. We are worshipping

(Continued on Page 83)





# HILOSOPHY SCIENCE & RELIGION

## *The Mysteries of Light, Sound and Color*

By MANLY P. HALL

"Light," writes Dr. Edwin D. Babbitt, "reveals the glories of the external world and yet is the most glorious of them all. It gives beauty, reveals beauty and is itself most beautiful. It is the analyzer, the truth-teller and the exposor of shams, for it shows things as they are. Its infinite streams measure off the universe and flow into our telescopes from stars which are quintillions of miles distant. On the other hand, it descends to objects inconceivably small, and reveals through the microscope objects fifty millions of times less than can be seen by the naked eye. Like all other fine forces, its movement is wonderfully soft, and yet penetrating and powerful. Without its vivifying influence vegetable, animal and human life must immediately perish from the earth, and general ruin take place. We shall do well, then, to consider this potential and beautiful principle of light and its component colors, for the more deeply we penetrate into its inner laws, the more will it present itself as a marvelous store-house of power to vitalize, heal, refine and delight mankind."

The Pythagoreans declared the body of God to be composed of the substance of light, and among nearly all ancient peoples the sun was accepted as the embodiment of the Principle of Good. Even the most untutored and primitive types recognized the solar orb as the distributor of life, light, and heat. In order to symbolize the solar activity the Egyptians frequently pictured the sun's rays as ending in human hands. Such a representation may be seen on the throne chair of Tut-ankh-Amen. It is noteworthy that the initiated priestcraft recognized the true relationship existing between the visible sun and an invisible spiritual source, for they often portrayed the sun as a shield upon the arm of the God of Day. Upon this shield the light of the invisible spiritual Divinity was focussed and reflected into the lower worlds.

As light is the basic physical manifestation of life and bathes all creation in its radiance, it is important to realize in part at least the nature of this divine power. What we call light is really a rate of vibration causing certain reactions upon the optic nerve of the human eye. Few realize how they are walled in by the limitations of the sense-perceptions. There is not only a great deal more to light than anyone has ever seen but there are also unknown forms of light which our optical equipment will never permit us to register. There are unnumbered colors we cannot see, sounds we cannot hear, flavors we cannot taste, odors we cannot smell, and substances we cannot feel. Man is thus surrounded by a universe of which he knows nothing because he has no center of reaction within himself capable of responding to the rates of vibration of which this universe is composed.

Consider briefly the nature of space. Great is the riddle of that solid emptiness which men call space—that limitless area of life lying outside the narrow range of our senses. Space is a vast expanse of crisscrossing energies, swirling eddies of force, and blending clouds of varicolored light. Space is a

great world peopled with countless beings and containing inconceivable hierarchies of evolving lives. We are as uncognizable to these invisible universes as they are to us, for our habitation is to them the emptiness of space as their habitation is to us the emptiness of space.

Even science has recognized that space is not a vacuum, for it has postulated a mysterious element called *ether* to serve as the medium between force and form. This ether may be likened to the hard rubber phonograph record upon which is imprinted sound in the form of tiny little ridges and hollows. Ether preserves the individuality of vibratory waves and, although unable to see or analyze their hypothetical medium, science realizes that such a medium must exist; that space is not really what it seems to be but is a vast field of organized activity incessantly animated by ripples of energy which cause the tiny molecules to dance and vibrate with an exuberance of cosmic force.

Vibration is the supreme manifestation of the Incomprehensible Divinity. It is the key to individualization and the mainspring of both sentient and insensate life. Thrilling the entire fabric of existence, it maintains Gods, men, and molecules in vibrant animation. While recognizing vibration as the underlying cause of the phenomena of being, modern thought is as yet unable to comprehend either the nature of this mysterious force or the relationship it occupies to the Universal Creator.

The Mysteries taught that in the beginning the Infinite One circumscribed an area in eternity, building around it the intangible yet imperishable wall which has been designated the *universal egg*. The space existing within this egg was permeated with the nature of Deity; therefore, being filled with Divine Life, no emptiness could exist within it. As gradually the divine essences entered into the sleep of material creation and worlds were fabricated within the nature of the supreme God-filled space, a division took place—matter came temporarily into existence. Matter is the negative pole of being and, while intrinsically divine, is actually the least cognizable degree of spirit. Thus matter—being farther separated from spiritual energization than space—in reality is relative emptiness in the midst of absolute fullness.

Both spirit and matter are rates of vibration, one of which is always battling against the other. Spirit, being higher in its vibratory rate than matter, is continually vivifying and vitalizing those bodies with which it comes in contact, thus heightening their vibratory power and resulting in their growth, evolution or refinement. On the other hand, matter—being grosser and less mobile—absorbs into itself the vibratory rates of spirit and, because it is slow to respond, swallows up or partially nullifies the powerful forces of spirit. Ultimately, matter will be reabsorbed into the nature of spirit and the two rates of vibration blended in the condition of the higher. By analogy the material constitution of man will ultimately be reabsorbed into his spiritual nature as previously it was exuded from it. Life was prior to form and will exist after form has returned again to its own source. Spirit is all-pervading; matter is an impermanent condition of spirit and eventually must retire into its conditionless source. Therefore, mortality is a material—and not a spiritual—condition, for matter is the only substance capable of dissolution.

The three rulers of the universe—the first and eternal Trinity—consist of one subjectified and two objectified powers, each existing in a sphere of being like unto its own nature. For convenience these three powers may be clothed in Christian terminology and be called the Father, the Son, and the Holy Spirit. The first power—the Father—dwells in abstract space. It is



One, perfect and eternal, the source and summit of the many, the first and invisible Monad, the Hidden One, indescribable, Whose name is unutterable, Whose nature indefinable, Whose supremacy inconceivable, and Whose absolute life permeates the entire area circumscribed by the wall of the *universal egg*. By the Pythagoreans It was symbolized as a point—the dark germ, the seed from which will spring forth the inverted tree of objective creation. As the source of sound, It is soundless; as the source of color, It is colorless; and as the source of light, It is lightless. This first person of the Divine Triad is the dark flame of which all things bear witness but which bears witness of nothing. Its dwelling place is the first world and It is inseparably and eternally one—Father, Mother, and Child; in Its nature there is no division.

The second power—the Son—is Light Spirit Which came forth out of Dark Spirit and bears witness to Its Father, of Whose substance It is formed and of Whose nature It partakes to a certain degree. As Dark Spirit was the point, so Light Spirit is the line which comes forth from the point and is the outpouring of the One into the many. Within It is the nature of the Father and whosoever beholds it beholds the radiance of the Father, for It is Light born of Life. It is called the second person because It is posterior to Its own Source, for if light be removed life remains, but if life be removed there can be no light. Now the light of the Son is white—the all-inclusive ray—containing within Its nature the spectrum and being opposite to Its own Source—the impenetrable black of the Father. The dwelling place of the Son is the second world, the intellectual sphere, which connects the abstract darkness of the Father with the elemental darkness of the lower world. This is the white ray that takes up Its abode in the elemental darkness that the darkness may be redeemed. This is the second flame. Of the colors It is all; of the musical notes It is all; and Its ultimate condition or state is reabsorption back into the nature of Its Father.

The Son may be likened to the flame of an oil lamp and the dark hidden Father to the oil or the fuel of the lamp, for the wick of the Son is deep in the eternal substance which is the Source of all life. All that is good partakes of the nature of light; all that inspires growth, attainment or understanding may be appropriately symbolized as radiant and glorious. The lamp has long been the symbol of learning and it is said the olden philosophers studied their sacred books with the aid of a waxen candle whose steady glow signified that light within the soul which makes the nature capable of understanding the truths set forth upon the written page. Fire is the most sacred of the elements because it radiates light and has its source in the one flame by which the universe is animated. The life of all things partakes of the natures of light and fire, and the bodies of all things partake of the natures of water and earth. Water is the sacred medium of fire and the germinal life of fire is accepted into the nature of water, wherein it germinates and later comes into expression as one of the many forms of organized activity. This is the real key to the symbolism of the Madonna. The baby Sun-God is the solar life—the Divine Seed—and the Virgin Mother is the watery, or humid, element which is the carrier or vehicle of the Seed.

The third power—the Holy Spirit, the Demiurgus of the world, the Fabricator and Controller of the inferior spheres—may be likened to a prism upon which the white light of the Son is broken up into seven streaming colors. The sum of these seven may be termed the *Lord of Form*, whereas the source of them—which is above the sphere of form—is the golden-white light of the Son. As the Father was the point and the Son the line, so the

Holy Spirit is the circumference of the mystical and spiritual circle of existence. Being the substance from which the lower world is fabricated, all terrestrial nature exists within Him; His consciousness, dwelling in the highest sphere of terrestrial substance, breaks itself up into a multiplicity of powers which were termed the angels, archangels, and the mundane deities of the ancients; and these under His direction move upon the face of the deep and organize the essences of the third world—the inferior sphere—into the dwelling place of material forms. Thus He is called the *Lord of the Underworld*. His scepter is vibration, by means of which He manipulates the gross elements of His universe. His three primary and four secondary parts become personified in the planets, in the colors, in the musical notes, and in all the septenary divisions of Nature. He is the third flame and, combined with the two previous aspects of the Trinity, constitutes the triple flaming Godhead worshipped under the mysterious monosyllable A.U.M. Such is briefly the divine structure of the universe. From an analysis of its septenary constitution the ancients created a language dealing principally with the abstractions of occult cosmogony and clothed these abstractions in the language of color and sound which—because their divisions correspond with the divisions of the universe during its creative processes—were appropriate types of cosmic activities.

Light is the universal symbol of Truth. Darkness, on the other hand, is the symbol of the lack of that Truth. Therefore, the great battle between light and darkness in reality is the struggle of wisdom to overcome its adversary—ignorance. The sun is the flaming altar in the center of the solar system, about which the planets with their attendant moons circle in the rhythmic dance of the spheres. Dancing was originally a sacred art created to express the harmonious motion of the world. In the midst of the dancers stood the great God Pan, lord of the mundane sphere, whose pipe of seven reeds signified the septenary division of celestial harmonics. The modern world has never been able to completely unravel the Pythagorean mystery of planetary harmony designated by the Greeks as the “music of the spheres.”

Everything in Nature has a triune constitution composed of (1) a color, (2) a sound or tone equivalent, and (3) a form, although in the last analysis the color and sound are both form. Any creature can be profoundly influenced if its keynote or key color first be ascertained. In fact, it is possible to disintegrate any known substance by its key tone. This is not necessarily limited to animate life, for even such objects as glass, wood, steel or stone may be splintered or shattered if their keynotes be sounded. In the same way, the invisible constitution of each individual has a predominating key color. Two people with the same key color cannot influence each other, but one can overpower and overshadow the life of another if a powerful color value in his nature has a weak correspondent in the nature of the person he seeks to overcome. A practical demonstration of this may be discovered from a study of nurses and physicians. It is impossible for a nurse to be successful with a patient if the color values in her invisible constitution be inharmonious with those of the patient. A doctor will experience the same difficulty. The knowledge of these color values is frequently employed in transcendental magic, especially black art or sorcery.

The theory of music may have been discovered in either India or Egypt—in all probability, the former. It is quite possible that Orpheus, the founder of the Hellenic School, was a Hindoo; if not, he certainly studied with the illuminated minds of Asia. Orpheus is accredited with having constructed a



seven-stringed instrument, upon which he played such perfect melodies that the wild beasts and birds gathered around him captivated by his harmonies.

After the lapse of those centuries which divide the modern world from the first Greek civilization, it is impossible to describe with any degree of accuracy the Orphic system of music. In fact it is quite probable that the seven-stringed lyre was not an instrument but merely a symbol of the Orphic system of philosophy which was founded upon a septenary division of the universe. The Greeks did not consider music to be a basic art. They regarded it as dependent upon mathematics. In fact, among the ancients the most important school of music was not harmonic but canonic, the Canonic School affirming that harmonies were governed by mathematics and that intervals which did not conform to the mathematical key to natural law were not harmonic, regardless of how pleasing they might be to the ear. As a result the Greeks made use of several tone intervals now considered discordant and rejected others incorporated into the modern theory of harmony.

The Greek Mysteries included in their doctrines a remarkable concept concerning the relationship of music to form. The elements of architecture, for example, were considered as comparable to musical notes or as having a musical counterpart. Consequently when a building was erected in which a number of these elements were combined, the structure was then likened to a musical chord, which chord was harmonic only when it fully satisfied the mathematical requirements of harmonic intervals. Thus a certain chord was said to be the *keynote* of the edifice. The late Enrico Caruso used to demonstrate this principle of the keynote with a glass tumbler. First striking the tumbler several times to ascertain its tonal pitch, he would then reproduce it with his own voice. After singing for a few seconds, the glass would be shattered to bits. In all likelihood, this is the true explanation concealed in the story of the walls of Jericho which fell when the trumpets of Israel were sounded. By applying the same principle in a manner now unknown, a disciple of Pythagoras once prevented a guest from murdering his host. After striking a few notes upon a lyre, the angry man with drawn sword trembled like a leaf and was unable to move until the musician ceased his playing.

Every element in Nature has its individual keynote. When these elements are combined in a composite unit the result is a chord which, when sounded, will disintegrate the compound into its integral parts. In like manner, each individual has a keynote which, when sounded, will destroy him. An organ pipe was recently manufactured which cannot be sounded alone without its vibration destroying not only the organ itself but also any building in which it might be placed. Such is the power of vibration.

In the construction of their temples the Greeks made use in remarkable ways of their knowledge of the principle of vibration. A great part of their rituals consisted of invocations and intonements. Special sound chambers were constructed and the sound waves reverberating through them were so intensified that a word whispered by the high priest would cause the entire building to sway and be filled with a deafening roar. The very wood and stone used in the construction of their sacred buildings eventually became so thoroughly permeated with the sound vibrations of their religious ceremonies that when struck they would yield the same tones repeatedly impressed into their substances by the rituals. It will yet be demonstrated by a logical process that one man—if he possessed the power—could with a single word destroy the world by intoning the harmonic chord of the mundane spheres.

Pythagoras is accredited with the discovery of the musical intervals

of the diatonic scale. In his *Life of Pythagoras*, Iamblichus describes the curious incident which first led the seer of Samos to evolve the theory of musical steps or intervals. One day Pythagoras chanced to pass a brazier's shop where workmen were pounding out a piece of iron upon an anvil. By noting the difference in pitch between the sounds of the different hammer blows and their resultant harmony or discord, he gained his first clue to the musical intervals of the diatonic scale. Entering the shop, he found that the difference in pitch was due to the difference in size of the hammers. After carefully examining the tools and making an accurate estimate of their weight, he returned home and constructed an arm of wood to extend across the room from one wall to the other. At regular intervals along this arm he attached four cords, all being of the same composition, size, and length. At the lower end of each cord he then tied weights of different magnitude to correspond to the different sizes of the hammers. To the first cord he attached a 12-pound weight, to the second a 9-pound weight, to the third an 8-pound weight, and to the fourth a 6-pound weight. He then discovered that the first and fourth strings when sounded together produced a symphony diapason, or the octave, for doubling the weight produced the same effect as halving the string. The weight of the first string being twice that of the fourth, their ratio was said to be 2 : 1, or duple. By similar experimentation he ascertained that the first and third strings when sounded together produced the symphony diapente. The weight of the first string being half again as much as the third, their ratio was said to be 3 : 2, or sesquialter. The second and fourth strings having the same ratio as the first and third, when sounded together also produced another symphony diapente. The first and second strings when sounded together produced a symphony diatessaron. The weight of the first string being a third again as much as the second, their ratio was said to be 4 : 3, or sesquitertian. The third and fourth strings having the same ratio as the first and second, when sounded together also produced another symphony diatessaron. The second and third strings were said to have the ratio of 9 : 8, or epogdoan.

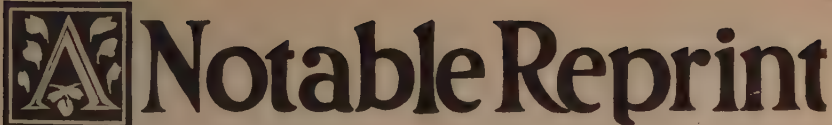
Having thus developed the system of musical steps for his diatonic scale, Pythagoras invented a number of musical instruments based upon the octave and its harmonic intervals, applying his system not only to stringed instruments but also to bells and flutes.

It is of special note that the Pythagoreans regarded music as the key to the mystery of life, for having discovered the existence of certain harmonic intervals in Nature Pythagoras thereupon proceeded to establish the harmonic relationships of the planets, constellations, and elements to each other. The outgrowth of his efforts was the formulation of that most important—but least known—of his doctrines: the *music of the spheres*.

Pythagoras also applied the newly discovered harmonic principle of music to the art of healing, developing a form of vibrotherapy which produced almost miraculous results. He also composed songs for various purposes: some to relax the nerves, others to produce sleep, and still others to increase the mental capacity. His experiments with the effect of music upon the human body also led to the discovery of the healing value possessed by certain poems, and he often cured his disciples of various ailments by reciting poetry to them. The Pythagoreans made a wide application of the principle of vibration and to the Pythagorean system of spiritual, intellectual, and material culture the modern world will yet pay its full measure of tribute.

(Continued on Page 84)





THE TEUTONIC THEOSOPHER, IN THIRTEEN FIGURES,  
LEFT BY THE REVEREND WILLIAM LAW, M. A.

God, without all Nature and Creature. The Unformed Word in Trinity without all Nature. The Eternal Unity, or Oneness, deeper than any Thought can reach. Alpha and Omega; the Eternal Beginning and the Eternal End, the First and the Last. The greatest Softness, Meekness, Stillness, etc. Nothing and All. Eternal Liberty. Abyss, without Ground, Time, and Place. The Still Eternity. *Mysterium Magnum* without Nature. Chaos. The Mirror of Wonders, or Wonderful Eye of Eternity. The first Temperature, or Temperature in Nothingness; a Calm, Serene Habitation, but without all Luster and Glory. The Trinity Unmanifest, or rather, that Triune Unsearchable Being, which cannot be an Object of any created Understanding.



The three first. (Sal, Sulphur, and Mercury.) The Triangle in Nature. The inferior, restless Part of Nature. The Properties of Darkness. The Root of Fire. The Wheel of Nature. The three Properties on the Left Hand, appropriable in a Sense unto the Father, Son, and Spirit. The Hellish World, if in a Creature divorced from the Three on the Right. *N. B.* Virgin. . . . . Opposite to what in the Light World is called Virgin Wisdom.

The Fourth Property of  
Eternal Nature. The Magic  
Fire. The Fire World. The  
First Principle. The Genera-  
tion of the Cross. The Strength,  
Might and Power of Eternal

[77]

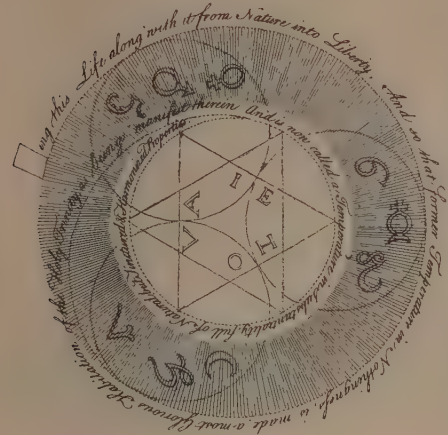




eternal Darkness, in which he is a mighty Prince over his own Legions, but in Reality a poor Prisoner, and an infamous Executioner of the Wrath of God; and may now well be reproached, and asked, How art thou fallen from Heaven, O *Lucifer*, Son of the Morning? To which Question a profound, prolix, distinct, most particular and circumstantial Answer is given, in the *Aurora*, to his eternal Shame and Confusion, which he had hid and covered from the Beginning of the World.

Number 7:

When *Lucifer* by his Rebellion had brought the whole Extent of his Kingdom into such a desolate Condition, that it was, as *Moses* describes it, without Form and Void, and Darkness was upon the Face of the Deep, that whole Region was justly taken away from under his Dominion, and transformed into such another manner and temporary Condition,

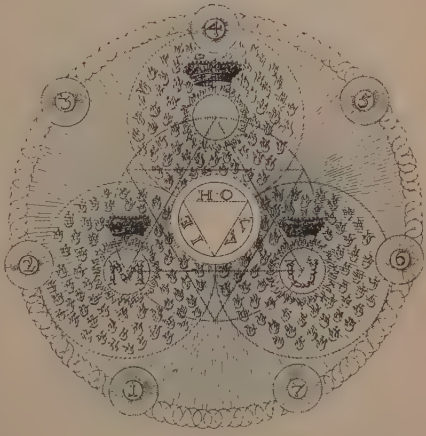


Number 4

that it could no more be of any Use to him. And when this was fully settled in Six Days' Time, according to the Six Active Spirits of eternal Nature, so that it wanted nothing more but a Prince and Ruler, instead of him who had forsaken his Habitation in the Light, *ADAM* was created in the Image and Likeness of *GOD*, an Epitome, or Compendium of the whole Universe, by the *VERBUM FIAT*, which was the Eternal Word, in Conjunction with the first Astringent Fountain-Spirit of Eternal Nature.

Number 8:

This *ADAM*, though he was indeed created in a State of Innocence, Purity, Integrity and Perfection, could not yet stand on that Top of Perfection which he was designed for, and would have been drawn up into, if he had stood his Trial, for which there was an absolute Necessity. Three Things there were that laid a Claim to *Adam*, and though they stood within him in an equal Temperature, yet did they not so without him, for *Lucifer* had made a Breach. These three Things were, (1) above him



Number 5



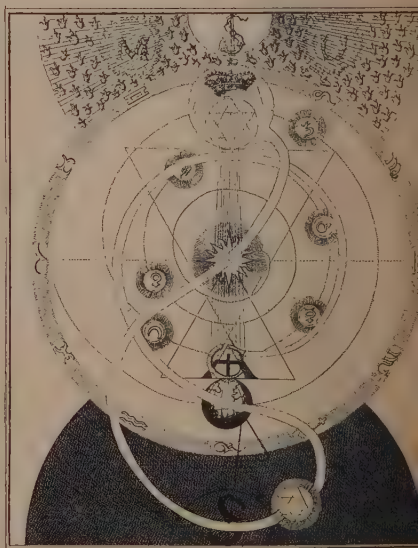
Number 6



Number 7



Number 10



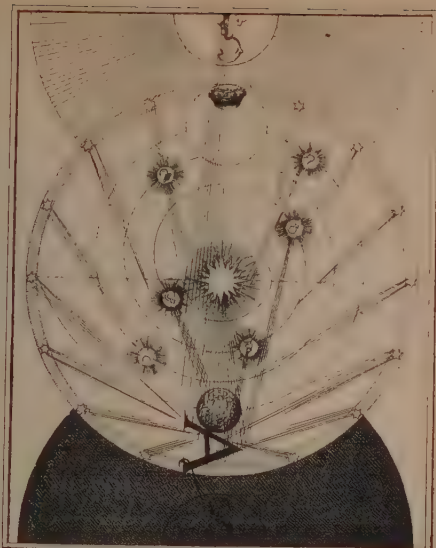
Number 11

SOPHIA, called his Companion, and the Wife of his Youth. (2) SATAN, that uncreated dark Root in the Beginningless Beginning of eternal Nature. And (3) the SPIRIT OF THIS WORLD. And herein lies the Ground

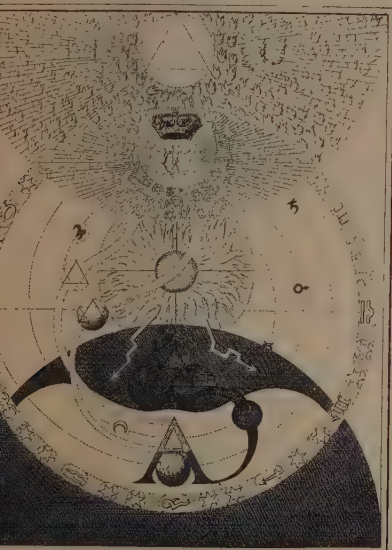




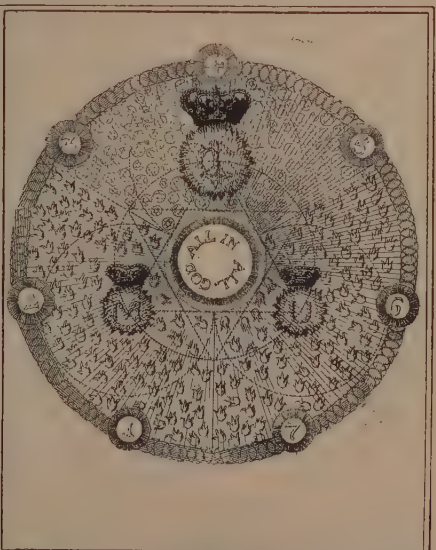
Number 8



Number 9



Number 12



Number 13

of the Necessity of *Adam's* Temptation. In this Consideration the Devil comes not yet in, though he is not far out of the Way; nor the Tree of the Knowledge of Good and Evil; because this was but a necessary Consequence

of *Adam's* wavering, and dealing treacherously with the Wife of his Youth.  
*Number 9:*

Here now is poor *Adam* actually fallen away from all his former Happiness and Glory, and has lost whatsoever was good and desirable both in himself and round about him: He lies as dead, on the outmost Borders of the Spirit of this World. *SOPHIA* has forsaken him, or rather he, having dealt treacherously, has forsaken Her, and the Holy Band of the Marriage-Covenant that was between them is dissolved: He is all over dark, and lies even under the Earth, over which he was to rule: All the Stars shoot their Influences upon him, of which the very best are but Death and Poison to that Life for which he was created: And nothing less could he expect, but that every Moment he should be quite drawn down and swallowed up in the Belly of Satan. This was his State and Condition after his Transgression, and before he heard the Word of Free Grace, *that the Woman's Seed should bruise the Serpent's Head.*  
*Number 10:*

Here *Adam*, by that Word of Grace treasured up in his Heart, whose Name is JESUS, is raised again so far, that he can stand above the Earthly Globe, upon the Basis of a fiery Triangle [upright triangle] which is an excellent Emblem of his own Soul, and the Holy Name JESUS stands above him upon the Top of a watery Triangle [inverted triangle] and these two Triangles, which in *Adam's* Fall were divorced from each other, do now touch each other again, though (in this Beginning) but in one Point; that the Soul's Desire may draw down into itself the [inverted triangle] and that Holy Name may draw up into itself more and more the [upright triangle] till these two make up a complete [interlaced triangle] the most significant Character in all the Universe: For only then the Work of Regeneration and Reunion with *SOPHIA* will be absolved. And although, during this mortal Life, no such Perfection of the whole Man can be wrought out, yet is it attainable in the inward Part; and whatsoever seems to be an Obstruction, (even SIN NOT EXCEPTED,) must, for this very End, WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD. Praised be his Triune Holy, Holy, Holy Name, in this Time, and throughout all the Extent and Duration of Eternity.  
*Number 11:*

Here *Adam*, in the same Place as before, appears again, but in Union with Christ, which is to be referred to the Person of Jesus Christ, or of the Second *Adam* in our Humanity upon Earth; and is to show us the absolute Necessity of his Holy Incarnation, and immaculate Sacrifice for all Mankind, without which the great Work of our Regeneration and Reunion with *SOPHIA* could not have been wrought out to Perfection. In his Incarnation he brought that most significant Character, which the First *Adam* had lost, into the Humanity again, but first in his own Human Person, although it could not be visible in him from without, whilst he was upon Earth a Man like unto us in all things, Sins excepted. And, therefore, He, and even He alone, was able and sufficient to go for us into Death, to kill Death in his own Death, to break in his Passage the Hook and Sting of Satan, to enter into, and through his dark Territory, to bruise the Serpent's Head, and to ascend up on high, to take possession of his Throne, whereby the Prophecy of *Micah* was fulfilled, which *Luther* most significantly translated [Anglicized], The Breaker is come up before them.



### Number 12:

From the Time in which that *Breaker*, prophesied of by *Micah*, was come up before us, the Gate stood open, that the First *Adam's* Children could follow him and enter into Paradise, which could not be done by any Soul before that Time. Holy Souls, both before and after the Deluge, that lived according to the Dictates of the Word treasured up in their Hearts, could, in their Departure from this World, go so far as to the Gate of Paradise, but Entrance could not be had by any one, till the First-Born from the Dead was entered in HIS own Person. Yet is there still a vast Difference between Souls in their Departure from this World; and this Difference wholly depends upon the real State and Condition of that significant Character, which was spoken of before; for those Souls that have attained it in this Life to Perfection, or in other Words, those that here have put on the Heavenly Substantiality of Jesus Christ, meet with no Obstacle in their Passage. Those in whom that Character is more or less defective, meet with more or less Impediment; and those that have nothing at all of it, cannot go any further than into that Region, which most significantly is called the Triangle in Nature. Oh that there were none such at all!

### Number 13:

When the third Hierarchy, which *Lucifer* destroyed and depopulated, shall be completely filled again with Inhabitants from the Children of *Adam*, *Good* and *Evil* shall be separated, Time shall be no more, and GOD shall be All in All. This third Hierarchy, which, for good Reasons, was always hitherto represented as inferior to those of *Michael* and *Uriel*, is now here exalted again above them in the supremest Place: For as the Hierarch Jesus Christ, being the Brightness of GOD the Father's Glory, and the express Image of his Person, excels all the Angels, and has by Inheritance obtained a more excellent Name than they, who are all to worship him, and to none of whom HE ever said, as HE did to him, *Sit on my Right Hand, until I make thine Enemies thy Footstool*, so also all his Subjects in this Hierarchy, surpass all the Holy Angels in this, that they are Images of GOD, as manifested in all the three Principles, when the Holy Angels are only his Images, as HE was manifested in two of them: Wherefore, also they are distinguished from the Angels by this peculiar Character [interlaced triangle in circle] which is not contrived by human Speculation, but is written in the Book of Nature by the Finger of God; for it points directly, not only at the Creation of this third Principle in six Days; but also at fallen and divorced *Adam's* Reunion with the Divine Virgin SOPHIA. To those who are more like (though not in their outward Shape) the Animals of this World than Men, nothing is to be said of these and the like Things, because they are Spiritual, and must be Spiritually discerned.

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## SMASHING SHAMS

(Continued from Page 70)

superstitions—not God—and no matter how beautiful these superstitions may be, they will ultimately work our undoing if we do not rise above them and face facts, however prosaic and apparently non-spiritual those facts may appear. In the final analysis, that which is true is spiritual and that which is untrue is non-spiritual. The religion of the future must—and will—be founded upon realities, not upon illusions.

# THE MYSTERIES OF LIGHT, SOUND, AND COLOR

(Continued from Page 76)

Chief among the symbolic inventions of Pythagoras was his *cosmic monochord*—an instrument of one string connecting heaven and earth, with its lower end attached to matter and its upper end to spirit. With this device he was able to demonstrate the principle of celestial harmonics. The planets were arranged by the Pythagoreans in a manner similar to that of the Jews, who used a seven-branched candlestick to represent the seven planets, placing the sun upon the central stem. While the Greeks symbolized the earth as the center of the solar system in their scheme of celestial harmonics, this was due solely to the fact that their calculations were made from the point corresponding to the earth. They were fully aware that the earth, together with its attendant moon, revolved—like the other planets—around a great central flame which they termed the *Altar of Vesta*.

Counting inward from the circumference, Pythagoras divided the universe into twelve parts. The first division was called the *empyrean*, or the sphere of the fixed stars, and the dwelling place of the immortals. The second was the sphere of Saturn, the third the sphere of Jupiter, the fourth the sphere of Mars, the fifth the sphere of the sun, the sixth the sphere of Venus, the seventh the sphere of Mercury, the eighth the sphere of the moon, the ninth the sphere of fire, the tenth the sphere of air, the eleventh the sphere of water, and the twelfth the sphere of earth. Because the octave consists of six whole tones, some authors have used a double octave to signify these twelve divisions.

According to the Pythagorean concept of the music of the spheres, the interval between the earth and the sphere of the fixed stars was considered to be a diapason, as the diapason was considered the most perfect harmonic interval. In other words, heaven and earth sustain the same harmonic relationship to each other as the string bearing the 12-pound weight bears to the string carrying the 6-pound weight. The arrangement most generally accepted for the musical sounds or intervals between the planet earth and the sphere of the fixed stars is as follows: From the sphere of the earth to the sphere of the moon, one tone; from the sphere of the moon to the sphere of Mercury, one-half tone; from the sphere of Mercury to the sphere of Venus, one-half tone; from the sphere of Venus to the sphere of the sun, one and one-half tones; from the sphere of the sun to the sphere of Mars, one tone; from the sphere of Mars to the sphere of Jupiter, one-half tone; from the sphere of Jupiter to the sphere of Saturn, one-half tone; from the sphere of Saturn to the sphere of the fixed stars, one-half tone. The sum of these intervals equals six whole tones or an octave. From the foregoing the harmonic relationship between the various heavenly bodies may thus be determined. For example: the harmonic chord between the sun and the earth is a symphony diapente; between the sun and the moon a symphony diatessaron, as is also the harmonic ratio between the sun and the sphere of the fixed stars. Upon these fundamental harmonics of the diapason, the diapente, and the diatessaron Pythagoras based his music of the spheres.

In the philosophy of the ancients heaven consisted of the greatest degree of spirit and the least degree of matter. Conversely, the earth was regarded as the greatest degree of matter and the least degree of spirit. Midway between these extremes of heaven and earth was the sphere or line of the sun, at which point the powers of the superior and the inferior worlds were perfectly balanced.



Spirit is active; matter, passive. In other words, spirit is the agent and matter the patient. Every organized form of life, visible or invisible, consists of a certain degree of activity operating upon a certain proportion of substance. Form, therefore, may be said to consist of a compound of spirit and matter, spirit serving as the cohesive power. When the spirit is withdrawn, disintegration takes place and form then returns to its original state of unorganized matter.

With the opposing forces of spirit and matter, creation was spun as a web, the upper end of the web being attached to the sphere of spirit and the lower end to the sphere of matter. The nobility, therefore, of any creature is measured by its proximity to the spiritual pole of existence and its ignobility by its proximity to the material pole of existence.

From the viewpoint of philosophy vibration was considered to be the action of spirit upon matter. When spirit was present to a greater degree than matter, higher rates of vibration obtained due to the presence of less material substance to impede the spiritual waves of force and the form composed of this combination was said to be of a high order. On the other hand, when matter was in excess of spirit and the spiritual impulses correspondingly feebler or impeded by a vast area of substance, the rates of vibration were slower and the form composed of this combination was said to be of a low order.

The longer a vibratory wave, the less spiritual its tone. Therefore, the lower notes pertain to the material world and the higher notes to the spiritual world. The higher the note the greater amount of activity also is manifested in its production. Some sound vibration waves are 70 feet long; others only a few inches. The short waves are the highest and the most spiritual.

The great Rosicrucian, Robert Fludd, uses two pyramids to demonstrate the proportional relationship between spirit and matter in the various planes of activity existing within the Universal Octave. His inverted pyramid with its base in the substance of spirit represents activity which, as it descends through the various worlds, gradually decreases in volume until the apex of the pyramid touches—but does not pierce—the surface of the element of earth, which point represents the least degree of spiritual activity. A second and dark pyramid symbolizes the substance of matter, which has its foundation upon the surface of the earth and ascends through the spheres until its apex touches—but does not pierce—the plane of pure abstract life.

As the pyramid of matter ascends from the surface of the physical universe upward through the various planes of superphysical substance, matter gradually decreases in density, this decrease being well represented by the converging lines of the pyramid. At the point designated as the orbit of the sun the forces represented by the two pyramids are equal. Below this point matter predominates, above this point spirit predominates.

The symbol of a monochord—divided into two octaves—is also employed by Fludd to signify the interval between heaven and earth, one octave consisting of the interval between the surface of the earth and the sphere of the sun and the other octave consisting of the interval between the sphere of the sun and the uppermost heaven world. According to this system the harmonic ratio between the earth and the sun is a symphony diapason and the ratio between the earth and the supreme heaven a symphony disdiapason, the entire distance between earth and heaven being twelve whole tones.

Let us now consider a simple method of demonstrating the law of mathematical proportions of the active and passive principles entering into the

composition of the four elements. The elements may be considered as a pyramid and the key to the differences between the elements may be philosophically worked out as follows:

Earth consists of four parts of matter to none of spirit, inasmuch as the spiritual pyramid does not penetrate the sphere of the element earth. Water consists of three parts of matter to one part of spirit and is, therefore, less dense and more active than earth. According to the Rosicrucian theory, air consists of two parts of matter to two parts of spirit. Equilibrium, therefore, exists in air which is less dense and more active than water. Fire contains three parts of spirit to one part of matter. It is, therefore, the most mobile of the elements, being less dense and more active even than air, its incessant motion and lucidity bearing witness to the predominance of the active divine principle over the inactive material principle. The fifth element—spirit—contains four parts of spirit to no part of matter. Inasmuch as the material pyramid does not pierce the sphere of spirit, this fifth—and sacred—element completes the octave.

Using a monochord strung through the four elements, the harmonic relationships between the elements may be ascertained and the natural antipathies which certain elements bear to others found to result from the fact that according to the diatonic scale these antagonistic elements are not in harmonic ratio to each other. On this subject Fludd writes as follows:

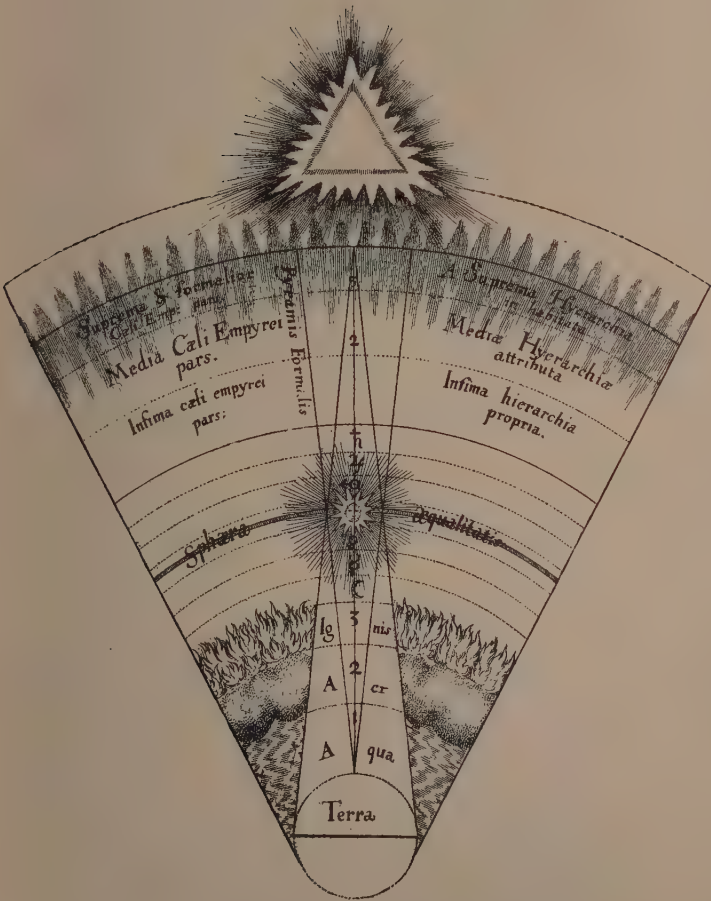
“Thus in elementary music the relation of earth to the sphere of water is 4 to 3, as there are in the earth four quarters of frigidity to three of water; for only this part of the element fire, like the apex of the pyramid of light, is contained in the sphere of water; which if more parts of heat existed therein would become a more tenuous substance and be converted into air and would for that reason neither remain contiguous to the earth nor bear up as great a weight as it does. Since it has some heat it is fluid and clear, as heretofore mentioned. And on account of the above mentioned proportion of 4 to 3 (sesquitertia) earth is in agreement with water. But this combination is imperfect, because the parts of one are humid and those of the other dry. Nevertheless they have the Diatessaron consonance, because their predominant active qualities agree. So also the earth bears the double proportion to the spurious sphere of equality in which two parts are material and two igneous. That is, four parts of earth to two of that sphere; for the terrestrial nature produced the humid parts by virtue of the light compound with them. The sphere of equality is related to that of air in the proportion of two igneous parts of the sphere of equality to three of air. This gives rise to the igneous Diapente. And three igneous parts of air to four of the sphere of fire produce the Diapason. Earth, therefore, concords with water in Diatessaron, with the sphere of equality in Diapason. Water concords with the spurious sphere of equality in Diapente. The spurious sphere of equality concords with air in Diapason, because related in double proportion. Fire concords with air in Diatessaron, and with the sphere of equality in Diapason. Air concords with the sphere of equality in Diapente. The sphere of equality with water in double proportion or Diapason.”

In philosophic symbolism the theory of music is dependent upon three essential elements: (1) a musician who produces the harmony by activity; (2) a medium by which the vibratory rates are actually set in motion; and (3) a sounding board or resonance chamber by which these vibrations are amplified and brought to their maximum power and quality.

In the universe God is the musician, the material sphere is the sounding



board or resonance chamber, and the seven planetary strings are the media by which those tones are struck which will later vibrate throughout the structure of the instrument itself. The production of music depends primarily,



*The Harmonic Intervals of the Spheres, according to Robert Fludd*

therefore, upon two separate and distinct agencies combining together in perfect accord: namely, the musician and the instrument. Though the musician be skilled he cannot adequately express himself unless his instrument be of a quality commensurate with his ability. On the other hand, no matter how perfect the instrument, it is silent if the hands of the musician do not give it life or if played upon by the novice only discord will result.

In this there is a sublime analogy to the nature of man himself: Man's spiritual life—his consciousness—is a musician who depends upon his bodies to produce the harmonies imprisoned within his soul. Man's lower nature—that part of him visible to the sense-perceptions of others—is the instrument upon which the spirit must play. It is a popular but erroneous belief that if people become spiritual they are then able to give expression to these inner harmonies even though they neglect their own physical bodies. Though the individual's internal nature be developed until it is fired with divine enthusiasm and power, it can never do justice to the melodies in the soul unless the body be made a fine and perfect instrument to express the genius and technique of the spiritual nature playing through it. If the instrument be cracked or imperfect, it can never give forth those perfect tones which delight the soul and bring inspiration to life.

That color—like sound—is also a rate of vibration is now so thoroughly established as to make it unnecessary to advance proof of this fact. The waves of color which we recognize as color are much finer, however, than those cognized as sound. It is therefore quite evident that the phenomena of color exists primarily in man himself and that to a creature without an optical equipment similar to man's, color is merely an unsensed rate of vibration.

We are much better equipped to cognize sound than we are color vibrations. While the average person is capable of differentiating from nine to eleven octaves of sound, he can only cognize less than one octave of color. While many sound waves are a number of feet in length, color waves are so short as to require many thousands of them to make a line an inch long. In the last analysis, it is quite evident that if our sense-perceptions were fine enough we would discover that every color has both a sound and a bodily structure, and beyond that also a taste and an odor. There are breaks in the ascending scale of vibration for which man has no sense-perceptions of any kind. In future ages, however, as the human creature evolves its latent potentialities it will probably develop sense-perceptions capable of registering these unknown wave gaps. It is impossible to conjecture what response these rates of vibration will awaken in the nature of man and under what heading they will be classified. The science of color and its application to modern life is still a subject of the wildest speculation. While theories abound, there is very little actual knowledge concerning color other than that it is productive of powerful therapeutic and psychic effects.

Experiments with varicolored glasses, screens, and other appliances such as Babbitt's bottles, have proved color to be a most important factor in the life of humanity. Certain shades have been demonstrated to produce a powerful stimulating effect while others produce a depressive or sedative effect. It has also been proved that color can be used successfully to combat many forms of disease and that nearly all ailments have a color key by which their malignancy can be increased or decreased at will.

White and black are considered to be respectively the abundance and the privation of light. In philosophic symbolism that state both preceding and succeeding light was represented as black. Black was also employed to

typify receptivity and white reflectivity. That which receives or absorbs light into itself was termed black, whereas that which reflects light from its own surface was termed white. For this reason the neophytes of the lower degrees of the Mysteries were often robed in black because, being students, they received intellectual light and were as yet incapable of radiating the information which they were absorbing. By way of contrast, the higher initiates were robed in white to represent the fact that they were radiant centers of intelligence, and instead of absorbing the condition of light descending upon them from the gods they reflected this light upon their disciples and the world which depended upon them for spiritual guidance. White is also the ancient symbol of day and black of night. As day was said to be ruled over by glorious beneficent spirits, its corresponding color tone was declared to be the symbol of good. On the other hand, night was said to be ruled over by the malignant infernal spirits and considered to be the fitting symbol of evil. The eternal warfare between good and evil was evidently based upon the alternation of day and night. For a similar reason white was considered to be the symbol of intelligence, wisdom, virtue, purity, and understanding; black, the symbol of ignorance, vice, perversion, intemperance, malignancy, and underhandedness. White and black were also the proper emblems of spirit and matter—the opposites between which organized creation existed.

The simplest division of color is into the primary and secondary colors. There are three primary colors—blue, yellow, and red—and four secondary colors—orange, green, violet, and indigo. For sometime modern science has tried to disprove the priority of blue, yellow, and red as the primary colors. Some affirm that orange is a primary color; others that green should be considered as one of the first three. It will yet be proved, however, that not only are there seven primary colors but that the colors which we see are not the real shades but merely complementary reflections of the actual colors.

For the sake of symbolism blue, yellow, and red have always been accepted as emblematic of the spiritual powers controlling the world and also of the three interpenetrating planes or worlds composing the occult constitution of the world. The white ray is the Divine Creator, and as this Being contains within Itself all the substances of the worlds which will be individualized within It so the white ray contains within itself all color. The sun is the source of color to this solar system and, therefore, color is most vivid in tropical countries and least vivid in the Arctic and Antarctic regions. Deprive a body of sunlight and you will gradually destroy its color. This fact can be very easily demonstrated by laying a board on the grass, for in a few days the area of grass covered by the board will be found to have turned white.

In this connection the question may be asked why the sun causes colors to fade if it is also the source of them. All living organisms pick up the color waves from the light and build them into their individual structures according to a definite rule, which is done with the assistance of a host of intelligences called the *Nature Spirits*, especially the gnomes and undines. It has also been found that if certain metal filings be placed at the roots of plants they will cause the blossoms to change color. When the roots of the plant absorb a certain amount of metal, they establish a metallic pole in the plant which draws the color wave corresponding with its own substance. Thus, iron has the power of drawing the red ray of Mars and a certain ruddiness will be found in those bodies containing a predominating amount of iron. Another interesting example of the effect of establishing a metallic pole is to be found



in the time-honored practice of feeding iron to people who are run down or anemic. Metallic iron itself incapable of increasing vitality but does establish a pole for the Martial vibrations and thus accomplishes its intended purpose as Mars is the dynamo of the solar system and controls animation through its red ray. When a piece of cloth is dyed the coloring matter is merely imposed upon the substance of the cloth; there is no center of energy or force to replenish the coloring matter or cause it to grow. For this reason the rays of the sun pick up the coloring matter instead of depositing it, with the result that the color of the fabric is said to fade. The flower will preserve its original color in the strongest sunlight until it is plucked, when it begins to fade like the piece of dyed fabric because it is then deprived of the intelligent source regulating the distribution of chlorophyll.

The seven Creators of the lower worlds are often symbolized by the spectrum and also by the seven vowels. According to the celestial philosophy of the Temple, the spectrum of the sun is to be found in the planets. Each of the arts and sciences is capable of being used as a language for the expression of spiritual truths, for all Nature is controlled by one series of laws. Every product of Nature is an exemplar of these laws and an accurate analysis of any one structure will disclose the composition of all structures.

Let us now relate the various color harmonic values in order to demonstrate the interrelationship of the worlds. Beginning with the syllable *do* and ascending the musical scale, we find *do* corresponds to the color red, the planet Mars, and the emotional nature of man. The syllable *re* has its correspondences in the color orange, the sun, and the vital principle in man; *mi* in the color yellow, the planet Mercury, and the spiritual soul of man; *fa* in the color green, the planet Saturn, and the lower mind of man; *sol* in the color blue, the planet Jupiter, and represents the spiritual ego or auric sheath which encloses the constitution of man; *la* in the color indigo, the planet Venus, and the higher mind of man; *si* in the color violet, the moon, and the etheric double or shadowy counterpart of the physical body. (For details of this system see H. P. Blavatsky.)

In addition to the colors of the spectrum which we see there are a vast number of vibratory color waves, some too low and others too high to come within the range of registration by the human optical equipment. Some of these color waves can be caught by the sensitive photographic plate. The best known of these colors too elusive for human visualization are the infra red and the ultra violet, so termed not because they resemble either of these colors but because they are next to the shades for which they are named.

It will yet be proved that color—like sound—progresses by a series of octaves and that above the red of the spectrum is a spiritual red in symphony diapason. It is appalling to contemplate even for a moment the colossal mountain of ignorance which the mind of man must first surmount before it can conquer the abstract vistas of space. Yet still more appalling it is to realize how few there are in this age who interest themselves in these vital issues of life. As in generations past, man explored the unknown continents, so in the ages to come man, armed with curious weapons fashioned for the purpose, will explore the unknown fastnesses of light, color, and sound. It is impossible to conjecture with any degree of exactness what will be the discoveries resulting from these incursions into the realm of the unknown, but it is reasonably certain that these discoveries will complement the findings of the first great minds of antiquity—the illumined hierophants and initiates of the Mystery Schools of Greece, Egypt, and India.



# Questions and answers.

## *A Department Maintained for the Convenience of the Reader*

Question. What are the lost arts and sciences of antiquity? J. L.

Answer. This term is generally used to cover "Damascus steel," the "Tyrian dyes," and "malleable glass." The same term should be applied to alchemy and the process of manufacturing the fuel for the ever-burning lamps. Personally, we like to include both religion and philosophy, the operative keys to both of which have been lost. The modern world is just beginning to appreciate the profound knowledge possessed by the ancients concerning the spiritual constitution and life of man.

Q. It has come to my attention that Plato describes the lost continent of Atlantis in one of his *Dialogues*. Will you please tell me where this reference may be found? L. H.

A. In the *Critias*, one of the shortest of the Platonic fragments, the continent of Atlantis is described somewhat at length. Many suppose that the *Critias* was the last work of Plato and that he died without finishing it. In any event, the writing ends abruptly in the middle of a sentence. In the familiar translation of *The Dialogues of Plato* by B. Jowett, the description begins on the 599th page of the second volume.

Q. Will you clarify the distinction between Lucifer and Satan? R. E. B.

A. According to legend, Lucifer was one of the bright throne angels of the Lord and controlled the planet Ragnarok. Lucifer rebelled against the power of the gods and the flame of the sun personified in the Archangel Michael destroyed his planet, which then became the asteroids. Lucifer represents the individual intellect and will which rebels against the domination of Nature and attempts to maintain itself contrary to natural impulse. As you will read in the editorial of this month, Satan is merely the Greek god Saturn, who symbolizes the power of crystallization, whereas Lucifer signifies vitalization. According to the ancients, the planet Venus was the throne of Lucifer because it was the false sun or the bright light which came before the true light of the dawn. Mars is the dynamo of the solar system and Lucifer is supposed at the present time to operate upon humanity through the Martian ray. Samael is the regent of Mars and is the one who, according to the Qabbalistic Bible story, assumed the form of a serpent and tempted Eve. Lucifer is associated with temptation because he contributes impulsiveness to the human temperament, and man's impulsiveness often results in his own undoing. Lucifer, in the form of Venus, is the morning star spoken of in Revelation, which is to be given to those who overcome the world. The fall of Lucifer and his final resurrection is an allegory deeply involved in the mystery of humanity and the descent of man into the material spheres.

Q. I have been a student of psychology for some time but do not seem to get the spirit of it. What is meant by drawing information from the Universal Mind? All I have been able to learn I have dug out of a book. Can you suggest anything? E. F.

A. You have not been able to get the spirit of psychology because psy-

chology as it is generally taught at the present time has no *spirit*. It is a bundle of contradictions held together by a string of discords. Psychology actually means the language of the soul, but as far as we have been able to determine the soul is one of the few elements which psychologists seldom—if ever—discuss. In the hands of experienced and educated men and women, psychology is capable of producing a great deal of good, but when disseminated by blundering enthusiasts little of value is accomplished. We would suggest that you cease what will ultimately prove to be a fruitless pursuit and turn your attention to some thoroughly established school of philosophy, such as the Platonic, Aristotelian or Baconian. These have withstood the test of time and if properly understood will reveal far more than you can hope to learn from modern psychology. Concerning the Universal Mind, we offer a simple illustration of the principle involved: The Universal Mind is the reservoir which contains all that has been, is or can be known. Man's individual intellect is an infinitesimal unit of Universal Mind substance which partakes of all but is limited in capacity for expression. The human mind may be likened to a little cup which is held out to be filled from the fountain of Universal Thought. Man can take from the fountain only as much as the cup will hold. Therefore the difference between the little mind and the great mind is in its capacity to receive and hold thought power. In other words, the ability to think is largely a matter of capacity. One tiny thought floods over and spills in a small mind while a great mind may circumscribe and contain an ocean of great and varied thoughts. Capacity is built by thought, by study, by observation, by comparison, and by mental toleration. By the last we mean that that mind has capacity which is capable of tolerating any thought, no matter how strange or wild it may appear. Big thoughts sprain little minds. A great number of people who are studying newer methods of religion and philosophy suffer from a form of mental indigestion. This results from taking in a vast number of thoughts and for lack of ability to digest them these thoughts set on the mind as a heavy meal sets on the stomach. Instead of trying to learn all that you can in a short time, strive to assimilate as much as possible of what you learn. This process of assimilation builds mental capacity. As the mind increases in capacity, bigger and better thoughts pour into it. When it is as great as the universe, then and then only is it *en rapport* with the Universal Mind. In time you will find that you can learn nothing from a book. Your learning will come from what you think about the thing you have read in the book. In the same way you will discover two great sources of information other than the printed page: the first is the world and the second is yourself. The study of these two will develop capacity rapidly and with safety.

Q. Is true gratitude a worthy sentiment or should one try to overcome it? Anon.

A. This question is a very difficult one because the worthiness of sentiments depends upon the plane of mental and spiritual consciousness of the one expressing these sentiments. At a certain stage of evolution sentiments constitute the highest possible expression of the soul. At another stage this is not the case. The elimination of sentiment generally leaves a nature cold and not a little cruel. The method of expressing sentiment also changes as the soul unfolds. In the highest form of humanity all sentiments take the form of constructive labor and that which we love we serve, thus demonstrating feeling without selfish emotion. While gratitude is not listed among the qualifications of the path, there is no doubt that this is a powerful influence



for good if the real meaning of the word be understood. We know that a disciple can never pay his debt of gratitude to his Master and for this reason becomes to a certain degree the servant of the one who has brought him illumination. This form of gratitude is considered to be not only commendable but absolutely indispensable. Appreciation is the greatest incentive in the world. Personally, we take the attitude that there is no earthly reason why anyone should do anything for us. Therefore instead of accepting favors as a matter of course and wondering why people do not obey our wishes with greater alacrity, we are grateful for anything that others may do, realizing that there is no particular reason why people should do it except out of the goodness of their own hearts. On the other hand, we should not allow our gratitude to one person to prevent us from being kindly and thankful to those who have not put themselves out on our behalf. While emotions may be very plebeian, certain impersonal but kindly attitudes make life much more endurable for those souls that have not risen above a certain amount of personality. Those who have transcended the material world are very few in number and are too wise to deprive man of anything that assists him on the difficult path of accomplishment.

Q. Do you believe that impatience and such drawbacks in temperament neutralize or nullify conscious efforts to improve the character in other ways?  
S. C. T.

A. No effort which we make is lost. Every effort in time produces an effect equal in power to the effort that is expended. There is a homely demonstration of this point which may clarify the situation. A few years ago balloon ascensions were quite common in connection with county fairs. The nature of man may be likened to a balloon which would naturally leave the earth and ascend to the spiritual world. This is prevented, however, by the sand bags of ignorance, inconsistency, and those multitudinous faults and failings which serve as "ballast" for the human soul. When the time comes for the balloon to go up, it is first necessary to cast the bags of sand overboard. Various individuals evolve quite complicated methods for attaining this end but regardless of the manner employed the balloon will not rise until a certain per cent of the weight is removed. Every fault you conquer is ballast cast overboard. Those traits not conquered are ballast retained. The sand bags still in the balloon in no way detract from the importance of the others cast overboard. The ascent of man's nature toward its own spiritual source is augmented by the faults and failings cast overboard and hindered to a corresponding degree by those retained.

Q. Does a sudden change from a passive to an active interest in music indicate the awakening of a new center or the reawakening of an old one?  
Anon.

A. Approaching the subject from the standpoint of reincarnation, we realize that the predominating qualities and characteristics of one life are the result of attitudes and environments existing in a previous incarnation. It is impossible to state with absolute certainty whether a trait be the outgrowth of some impulse from the previous life from the meager description given, but it is generally possible to apply the following rule: Traits or inclinations which appear suddenly are almost always already awakened faculties readjusting themselves in a new environment. The awakening of a new faculty is a slow and tedious process, trying the patience to the utmost and is usually the result of necessity and not choice.

Q. Can Matt. 24:29-31 and 26:26-29; also Luke 22:19-20 be accepted

literally and, if not, will you please give the true meaning? L. C. F.

A. We are at the present time carrying on investigation in an effort to prove which parts of the New Testament were added by later hands than the original authors. When this information has been arranged it will be possible to handle the subject with a great deal more certainty. The first statement—Matt. 24:29-31—concerning the end of the world is undoubtedly allegorical, for it appears in the ritualism of the Greek and Egyptian Mysteries and is not dissimilar to statements concerning Kali Yuga to be found in the great Brahman classic, Vishnu Puranas. These verses refer esoterically to the end of the material nature of all creatures, which is the inevitable result of the awakening and establishing of spiritual consciousness within the soul. The allegory of the blood and the bread from Matt. 26:26-29 and Luke 22:19-20 is borrowed from the Bacchic Mysteries, for among nearly all the pagans wine was symbolic of the blood of the Universal Spirit. Christ, symbolizing the soul of the world, distributes His life essence—the blood, or wine—and his formal substances—the body, or bread—throughout the lower worlds to leaven and redeem them. This story has a parallel in the body of Osiris which is broken up and distributed for the regeneration of the world and also in the story of Bacchus, the chosen personification of the wine. At various times articles will appear in this magazine which will cast further light upon this subject.

Q. What effect has the use of a so-called harmless drug such as sulphonal or trional on:

1. The physical body.
2. The inner bodies and centers.
3. The evolution of the ego?

L. M. F. H.

A. Nearly all narcotic drugs directly affect the nervous system which is the link connecting the consciousness with the physical body. By forcing the condition of sleep they cause the separation of the higher etheric and astral bodies from the lower etheric and dense physical forms. The effect of all drugs upon the physical body is, to a certain degree, destructive. They cause a struggle in the system in which the life within the body battles against and finally overcomes the foreign substances introduced. In some cases, however, they are legitimate inasmuch as they prevent a greater struggle occurring as the result of pain or insomnia. They produce but a very slight effect in the invisible bodies and to a slight degree slow down temporarily the whirling vortices or centers, but of course no physical substance is capable of injuring the ego itself other than by a reflex. The only danger is the possibility of the drug causing a negative condition in the physical body which makes the active operation of the spirit through the body difficult.

Q. Please state the occult explanation of the Atonement? G. L.

A. This can be briefly answered by breaking the word itself into three parts, as follows: *At-one-ment*. The great sin of man is incompleteness. He redeems himself from sin by completing his own constitution, and by becoming at one with himself he atones for his symbolic fall into the state of ignorance or condition of separateness.

Q. What is matter? Anon.

A. As evil is the least degree of good, so matter is the least degree of spirit. Matter is the crystallization of the true spiritual substance of the universe. It is exuded out of spirit and becomes a temporary vehicle for the manifestation of spirit. Matter is composed of an infinite number of tiny units which are called koilonic bubbles. The combination of these koilons

into electrons, electrons into atoms, atoms into molecules, molecules into cells, and cells into organic and inorganic structures results in the organized forms which we are capable of seeing. Matter is primarily a homogeneity as spirit is a homogeneity, and forms return to the condition of homogeneous matter as individual lives return to the condition of homogeneous spirit.

Q. What is the explanation of the invisible friends whose company is enjoyed by so many imaginative children? Are they entirely the product of the imagination? I very clearly remember my own "friend," whom I called Imbyrne. He was absolutely invisible, coming and going as a vibration in space, yet as palpable as any physical human (as far as awareness of his presence was concerned). I never heard his voice, yet I know his thoughts and wishes, and readily acceded to his suggestions. It was he who planned our games. When I was about seven years old he disappeared for the last time. D. L.

A. The creature which you cognized was undoubtedly an elemental one of a host of creatures especially concerned with vegetation, inhabiting the etheric body of the earth which interpenetrates the physical structure. The great number of children possessing the faculty of etheric vision is impressing upon the minds of the more prosaic adults the reality of those little folk which have been the heroes of myths and legends for uncounted generations. Your little playfellow was probably a gnome or earth spirit, whose body was composed entirely of the substance of ether. At the seventh year those vital energies which previously stimulated etheric vision became concerned in the process of growth and gradually the ability to see the tiny people of the earth is lost. It is also interesting to note that many children retain the ability to see the little people of the elements until the soft spot on the crown of the head closes. Generations to come will recognize the reality of the gnomes, undines, sylphs, and salamanders, and will concern themselves in enlisting the cooperation of these creatures in the attainment of certain peculiar physical ends, for the elemental spirits—working as they do with the etheric double or vitality body of all physical things—are capable of profoundly influencing the visible physical structure. We are indebted to Paracelsus of Hohenheim for the first classified knowledge pertaining to this remarkable subject. If you are interested in learning more about the people of the elements, we recommend to your consideration the *Count de Gabalis* by Abbe de Villars.

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The most ancient of all things is God, for he is uncreated; the most beautiful is the world, because it is the work of God; the greatest is space, for it contains all that has been created; the quickest is the mind; the strongest is necessity; the wisest is time, for it teaches to become so; the most constant is hope, which alone remains to man when he has lost everything; the best is virtue, without which there is nothing good.—*Zoroaster*.

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The basis of the world is power! It lives in us and in everything. From the beginning it came forth from God, and was uttered in the philosophies of great teachers and prophets of the ancient world. God has not placed it here to remain inactive, it strives, creates, institutes. So long as the world is filled with it so long will its efforts continue, for power expresses the will of God.—*S. F. Dunlap*.



## ON A BOOK LOANED TO A FRIEND

I GIVE humble and hearty thanks for the safe return of this book which having endured the perils of my friend's bookcase, and the bookcases of my friend's friends, now returns to me in reasonably good condition.

I GIVE humble and hearty thanks that my friend did not see fit to give this book to his infant as a plaything, nor use it as an ash-tray for his burning cigar, nor as a teething-ring for his mastiff.

WHEN I lent this book I deemed it as lost: I was resigned to the bitterness of the long parting: I never thought to look upon its pages again.

BUT NOW that my book is come back to me, I rejoice and am exceeding glad! Bring hither the fatted morocco and let us rebind the volume and set it on the shelf of honour: for this my book was lent, and is returned again.

PRESENTLY, therefore, I may return some of the books that I myself have borrowed.—*Author unknown.*

Vital Statistics—If all the individuals who understand the full significance of the fourth dimension were to lie down in a line, the human chain thus formed would reach nearly six feet.

In Egypt the philosophers have a sublime and secret knowledge respecting the nature of God, which they only disclose to the people under the cover of fables or allegories. \* \* \* All the Eastern nations—the Persians, the Indians, the Syrians—conceal secret mysteries under religious fables; the wise of all nations fathom the meaning of them, while the common people only see the symbols and the outside of them.—Origen.

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